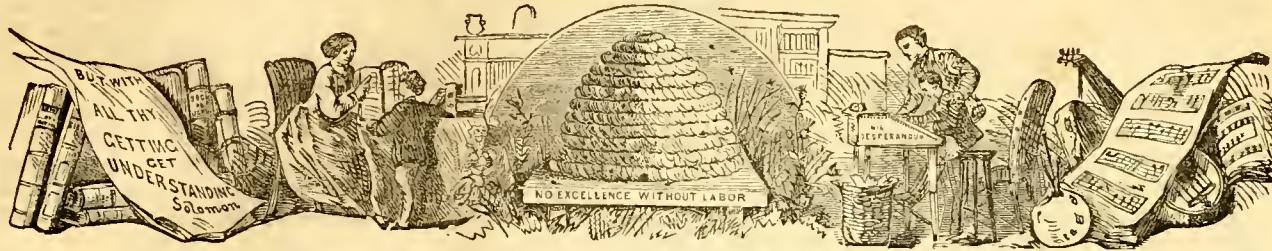


# The Juvenile Instructor



VOL 4.

SALT LAKE CITY, SATURDAY, APRIL 24, 1869.

NO. 9.

## THE GIANT CITIES OF BASHAN.

HAVING ended our flying visit to Bethlehem we will now return to our course up the Jordan, but on our way will first step aside and take a passing glance at the ruins of some of the cities that lie a short distance from its eastern banks, once the home of the Amorites, afterwards the heritage of Manasseh.

When Israel, under Moses, advanced into Canaan they were, at one time opposed by Og, king of Bashan; but "the Lord said unto Moses, Fear him not; for I have delivered him unto thy hand, and all his people and his land." So the children of

Israel went forward to the battle "and smote him [Og] and his sons and all his people, until there were none left him alive; and they possessed his land," and "took all his cities at that time" even to the number of sixty and "all these cities were fenced with high walls, gates and bars;" and also a great number of unwalled cities. It is a view of one of these great cities of Ba-

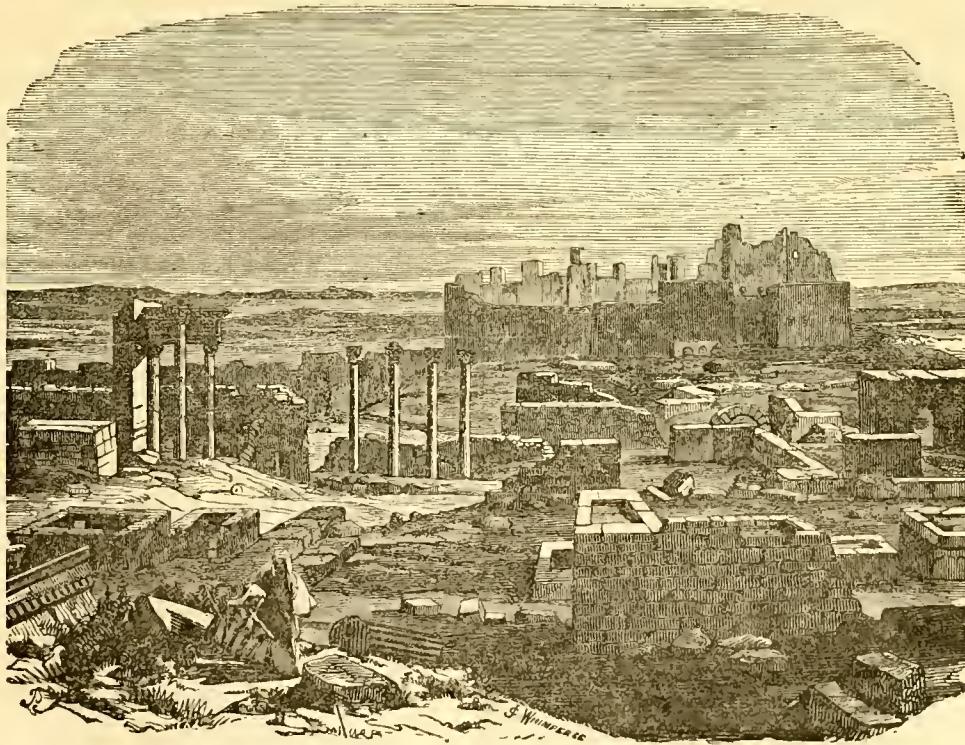
shan that lies about fifty miles east of the River Jordan, which we present on this page. It is as it appears to-day, partly in ruins, and is now called Bosrah.

This king of Bashan, who was slain by the Israelites, the Bible informs us was a giant. His bedstead is said to have been of iron, "nine cubits was the length thereof, and four cubits the breadth thereof, after the cubit of a man." There appear to have been quite a number of giants living in Canaan in those days; for the men, who were sent by Moses to

spy out the land, returned to him with terrible stories of the size of the inhabitants of those parts, and compared themselves to grasshoppers by the side of them; but there is no doubt, their fears made them greatly exaggerate the stature of these people.

The country where Og and his people dwelt was famed for its splendid pasture land and its fine breed of cattle. Who has not heard of the bulls of Bashan? And when the conquered land of promise was divided amongst the twelve tribes, these parts fell to the half tribe of Manasseh, who permitted the

remnants of the former inhabitants of the land to still abide in their midst. Little is recorded of this section of the country in the sacred history, but doubtless from being on the eastern frontier of the country of the Hebrews it was often subjected to the depredations of the neighboring nations, and was overrun by the forces of the Chaldeans, Babylonians and others. In modern times



there is scarcely any portion of the world about which less is known than Bashan, near as it lies to the cities of the Holy Land and to the constant stream of travel between Europe and the Indies. This arises from the fact that it is infested by lawless bands of Bedouin Arabs, whose hands are against every man who comes within their reach, and who live by rapine and plunder. Thus scarcely any traveler dares penetrate into these parts, and these cities are, as God proclaimed through the Prophet Isa'ah, they should be "wasted without inhabitant, and

the houses without man, and the land be utterly desolate, and the Lord hath removed men far away, and there be a great forsaking in the midst of the land."

There is one curious characteristic about the fifty or sixty cities that still stand on the land of Bashan, they appear as if they had been built to last for ever. There are not a few mounds, like as at Ninevah or Babylon to mark their site, but many of the walls, columns, rooms, doors and other parts of the buildings appear as perfect as when first built.

A recent traveler says that at Saleah—a city mentioned in the thirteenth chapter of the book of Joshua, as being taken by the Israelites;—though long deserted, yet as nearly as he could estimate, five hundred of its houses are still standing, and "that three or four hundred families might settle in it at any moment without laying a stone, or expending an hour in labor or repairs." The reason why these buildings have stood so many thousand years, almost defying the ravages of time and decay, appears to be that strength and security were the grand requisites aimed at by the builders. The buildings are simple in style, composed of ponderous blocks of roughly hewn rock, with massive walls and heavy slabs for ceilings. The walls, the roofs, but especially the ponderous gates, doors and bars are indicative of a time when giants were masons, for such tradition asserts, and the Scriptures imply were the builders of Bosrah and her threescore sister cities.

How many changes have these deserted cities seen? First, their giant builders, in the days when the waters of the flood had scarcely dried; next their Hebrew conquerors, who dedicated their buildings to the service of the true God, to be followed in a few hundred years by the refined Greeks, then overran by the all-conquering Romans, whose temples are again changed by Christian worshipers to Christian churches; then came the Saracen, with the crescent and the creed of Mahomet, and, last of all, Turkish desolation has covered them, and the words of the prophet are fulfilled, their land is a desolation and no man dwells within them.

G. R.

that he felt astonished at the freedom with which he was able to speak.

When Willie closed his remarks, a preacher from the Methodist congregation came to the chair, asking many questions, and offered some opposition. Willie in his simple, boyish style answered the questions to the satisfaction of a majority of the audience, and through the blessing of God, many friends were raised up, who administered to his wants.

At the close of the short debate, a Methodist class-leader invited Willie to accompany him home to take supper with him.

Soon after this Willie visited Spofforth again. He found an increased amount of prejudice among some of the people. The ministers were united in persecuting the Saints and opposing the truth.

It was night. Willie was very tired and hungry, had walked all day without food. In this condition he called upon nine different families and asked for lodgings, but none were willing to entertain him.

One old lady enquired if Willie was hungry. He told her he was. She then set a bowl of milk and some fruit pie before him, and said "eat quickly, for if the minister passes while you are here we shall lose our farm." In a few minutes Willie did justice to the pie and milk, bade the kind lady good bye, and left in haste.

Most of the land in the neighborhood of Spofforth was owned by a nobleman, whose tenants were told that, if they entertained the Mormon Elders, they would be turned from their farms.

After leaving Spofforth, Willie's path led through the fields. He walked along in silence, pondering over his condition. The following words of our Savior occurred to his mind: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Those words comforted him, and he felt to rejoice in being a servant of God and in being counted worthy to suffer for the truth's sake.

The song of night came on, the song of the birds, and the busy din of day had ceased. The dim light of the stars was the only light to cheer his way. On he traveled till he came to a small hill, and being foot weary he sat down to rest near a thorn hedge. He soon became sleepy, placed his portmanteau under his head for a pillow, and, like Jacob, stretched himself upon the grass. After sleeping sometime, in turning over he rolled down into the bottom of the hedge among the thorns. Willie then woke, rose to his feet and traveled on.

About two or three hours before day dawned he came to an unoccupied stable, or rather, only occupied by rats and mice. Here he took shelter from the cold, laid himself down on the rock pavement, used his portmanteau as before, and went to sleep. His sleep was soon disturbed by the rats and mice running over his person; not even excepting his face. Unconsciously he would occasionally raise his hands to brush them off. Still they persisted in their rudeness, increasing their annoyance until Willie was sufficiently awake to be sensible of his condition, when, without ceremony, he left. Wm. W. B.

(To be Continued.)

## For the Juvenile Instructor.

# LITTLE WILLIE,

LITTLE WILLIE GROWN TO MANHOOD.

### CHAPTER X.

WILLIE visited a village named Spofforth, and walked through the streets watching for an opportunity to introduce himself to the people, and to preach the gospel to them. He felt very undecided as to what would be the best course to pursue, finally he was impressed to stand in the middle of the street, and read aloud the hymn commencing,

"I saw a mighty angel fly,  
To earth he bent his way,  
A message bearing from on high  
To cheer the sons of day."

Willie carried out the impression, overcame his diffident feelings and read the hymn as loudly as possible. The people gathered around, and looked at him in great astonishment. When he had done reading the hymn, he borrowed an old chair, stepped on to it, and preached to those who had gathered to listen. The Lord poured out his spirit upon him, insomuch

For the Juvenile Instructor.  
**THE BASHIKONAY.**

DO my little readers know what a Bashikonay is? Well I will tell you. It is a species of ant found in Africa. Rather a big name for so small an insect, you think; but this ant, about which I am going to tell you, is much larger than any we see in America. It is about half an inch long, and some are found of twice that length. It is a cause of fear to

the people of Africa; and not only to the people, but all living creatures from the elephant down to the smallest insect live in dread of it.

They form themselves into great armies and march through the country in military order, and every living thing has to give way before them. They march in columns about two inches broad and often miles in length. Larger ants are ranged all along each side of the columns as though they were sentinels placed there to guard the rest and give notice of the approach of foes. They cannot bear the heat of the sun, and consequently their line of march is generally through forests and the more timbered parts of the country. If, while they are on the march, they come to an open place between two forests, rather than pass over in the heat of the sun, they will dig a passage four or five feet underground and thus pass through to the other side. In crossing streams they generally select a place where the branch of a tree reaches nearly across. When the foremost reaches the end of the branch, the second ant grasps with his fore-claws the hind-claws of the first and, holding him tight, lowers him down, while the next ant behind grasps the second, and so on until a column is formed long enough to reach to the other side. Several columns like this are placed side by side until a bridge is formed wide enough for the remainder to pass over. Thus they maintain their position until all are across, when they take up their line of march with the rest as before. A well known traveler once saw a column of these Bashikonays marching through the country, and they were twelve hours in passing the place from where he watched them. When they enter villages the inhabitants flee before them; and when they are thus left masters they eat up all the rats, mice and insects in the place, and when the people return they find their houses entirely rid of these pests. If the carcase of an antelope or elephant is found on their line of march, it is devoured in a few hours and nothing left but the bones. Even snakes of the largest and most venomous kinds are often attacked by them. They never eat herbs or any vegetable matter, but live entirely upon the flesh of animals and insects; and these slain by their own bavery. In attacking a man, it is said, they literally cover him from head to foot and bite through his garments into the flesh beneath. To pull them off is impossible, for they will never let go their grip until they have bitten off the flesh; but rather suffer their bodies to be torn in two. Yet, withal, these insects are useful. Africa, it is said, would be almost uninhabitable without them; for they kill and destroy all kinds of insects that would be a pest to the country and inhabitants, if allowed to live and increase.

RAMTHA.

*For the Juvenile Instructor.*

## Chemistry of Common Things.

### E L E M E N T S .

HITHERTO the first principles, or elementary constituents, of substances have only been alluded to when necessary to show the composition of bodies. The young reader, for whom these articles are chiefly intended, has had his attention drawn to some of the truths of Chemistry without being troubled to make acquaintance with the elements of that science. But the object has wholly been to impart information with a view to create a taste for investigation.

To receive information in this way is something like learning to read without learning one's letters; for the elements of things bear a similar relation to substances that letters do to words. There is, however, this difference in favor of the letters of chemistry: there is never any uncertainty as to the meaning, which cannot be said of ordinary alphabets. The letter O, always means oxygen, H hydrogen, N nitrogen, C carbon; which are each simple elements or letters.

The reason why they are said to be simple elements is that by no means with which chemists are at present acquainted can they be proved to be compounds; future research may discover otherwise. Should this be the case, it will not affect chemistry as a reliable science. For instance: water, the expression for which in chemical language is H<sub>2</sub>O (hydrogen and oxygen,) will still continue to be composed of the same particles whatever we may call them. The same may be said of other substances; the constituent particles will be the same.

Of course, when water or any other body is represented by letters, the letters are mere *symbols* representing the elements of which the body is composed. Generally the initial or first letter of the element is used. Thus, O represents oxygen, C carbon, etc. Sometimes the elements have Latin names, in which case the initial, and sometimes the final or other letter, is used. For instance: iron is ferrum, its symbol is Fe; lead is plumbum, its symbol is Pb. In the next article a list of the most important elements will be given, which, if attention be paid to it, will greatly facilitate the further acquirement of knowledge; many of these are already familiar to the young student. Afterwards each element will be spoken of in explanation, so that the nature of "common things" may be better understood in a chemical sense.

It does not appear that the ancients understood the word "element" in the way we do, for they considered that there were only four elements, earth, air, fire and water. It is probable they meant the various *forms* which matter assumes rather than the essence or nature of substances. Thus, by earth they meant solid matter; by air, matter in a state of gas, or of vapor; by water, liquid; by fire they may have meant what we call caloric or the matter of heat. As we advance we shall find in this sense all material substances occur under some one or more of these forms.

By the term element is meant in chemical language a substance entirely of one kind. Such may be found in nature occasionally as iron, lead, copper, gold, sulphur, etc. Iron may be fused and brought into the condition of earth; but it is still iron; although in union with oxygen. Lead may be united with oxygen; but it is still lead. Sulphur may be burnt when it combines with oxygen, in which state it is called sulphuric acid or vitriol; but it is still sulphur. Elements may be united with one another in various ways, but they still remain the same simple first principles of substances ready to be brought back again into their elementary form. Pass some steam through a red hot gun barrel, the oxygen unites with the red hot iron to form an oxide of iron; the hydrogen is set free and passes out of the gun barrel. Burn the hydrogen collected and it unites itself again to the proper proportion of oxygen and forms water. Here we see that the elements remain the same notwithstanding their intimate union; it is so in all cases where the simple elements are united, they are changed only in form, their nature or essence is the same. Although it is possible that some of the assumed elements of Chemistry may prove to be compounds, as we shall see the reasonableness of in our enquiries, all substances incapable of further separation or decomposition by chemical means are considered simple.

BETH.

(To be Continued.)

THE active tool never gets rusty.

# The Juvenile Instructor.

GEORGE Q. CANNON, : EDITOR.

SATURDAY, APRIL 24, 1869.

TWENTY YEARS AGO.

A TRIP TO CALIFORNIA.

CHAPTER IX.

**S**MITH'S company soon learned that there was to be a change in our plan of travel, and that if they traveled in our company they must follow our lead. You may be sure that some of them sneered at the idea of the "Mormon" apostle leading them. They would now see how successful we should be in finding feed and water and a good route with an apostle to dictate. I was young and inexperienced then, and did not realize, as I have since, the responsibility which Brother Rich felt. When Smith was on the lead nobody blamed him if we did not make much progress or did not find feed or water; but with Bro. Rich it was different. These men would not acknowledge that he had any more authority or knowledge than they had, yet they expected more from him than they did from one of themselves. In their hearts they felt there was an authority which their mouths denied.

As if to test our faith, the next day's travel was a hard one. We struck for the low lands, and it was fortunate for us that we had followed Bro. Rich's counsel in taking with us all the water we could carry, (which, however, was not much,) for though we found excellent grass for the animals where we stopped an hour about sun-set, we traveled until ten o'clock in the evening without finding either water or grass, and, being tired out, were compelled to camp.

Before daylight we were stirring. Bro. Rich and two or three of us shouldered our rifles and started out ahead on foot. We did not eat anything, thinking we should not be so likely to get thirsty. To the westward of where we were we saw a number of ridges or hills rising suddenly out of the valley. By ascending them we hoped to be able to see where we could find water. But, though we climbed several, we were disappointed. The prospect was dreary. As far as the eye could reach, there was a desert on every side of us. There was a range of mountains lying to the westward, where we thought it likely we should find water; but they were far distant, and as there was no sign of water that we could discover this side of them, it became a question of some anxiety whether we and our animals could hold out to reach them. We had nothing but our canteens to carry our water in, and our supply was already exhausted.

We had kept ahead of the company through the forenoon. By one or two o'clock in the afternoon we began to feel faint for the want of food. From the top of the last ridge or hill which we climbed we saw the company winding along in the distance, and we took our bearings so as to meet them. About the time we joined them, which was in the middle of the afternoon, a sprinkle of rain commenced to fall; and, as it fortunately happened, we found a small patch of grass. The animals were both hungry and thirsty, and as this wet grass was what they wanted, Brother Rich had the company stop for awhile. He and those of us who had walked ahead with him, had been without food about twenty-four hours, and traveling as we had, you may well suppose that we were ravenously hungry. An invitation, therefore, from him, to eat some hard bread, which he had got off his pack mule, was gratefully accepted, regard-

less of the thirst which oppressed us. I have always given him the credit since of furnishing me the best meal that I ever partook of.

An hour had scarcely passed before the small, scattering drops of rain became a regular shower. Then we resumed our journey. I rode on horseback, and I turned up the rim of my hat, and made it something like a dish. By carrying my head very steadily I contrived to catch some rain, to which the hat gave a smoky flavor; but it quenched thirst. The ground over which we traveled was covered with rocks; as the rain continued to descend it settled in the hollows which were in the surface of them, and from these the men soon got all they wanted to drink. The animals also were able to satisfy their thirst from the puddles which covered the ground. We camped that night in a ravine, and cooked our supper with rain water. We did not have many vessels that would hold water; but we filled everything that we had; we did not suffer a drop to go to waste that we had any means of keeping.

I have always believed that this shower of rain was sent to save our lives. We all felt very grateful, for the providence of the Lord was very visible to us in this timely relief. Even Captain Smith deemed it providential; for he told Gen. Rich that the finger of the Lord was in this rain. It is very probable that some of us, and perhaps all, would have miserably perished in that desert if the rain had not fallen. If there was water near, we did not know where to look for it; there were no indications of its presence to guide us in our search for it. We did think we should obtain it at the mountains west; but three of our men went there the next day and could not find any. The day was spent in searching for water. A small spring was at last found in the bottom to the southward of where we were. It was very weak, but it was thought that, by digging, we might obtain sufficient water for ourselves, and the animals could be supplied from the clay puddles near the spring. Had we found this spring before the rain fell; it would have given us very little relief. Its flow after the rain was barely sufficient to supply the men, and there would have been no water for the animals, for it was the recent rain that had made the pools at which they drank.

(To be Continued)

WORDS FOR THE BOYS TO REMEMBER.—Liberty is the right to do whatever you wish, without interfering with the rights of others.

Save your money, and you will find it most useful.

Never give trouble to your father or mother.

Take care of your pennies and they will grow to be dollars.

Intemperance is the cause of nearly all the trouble in this world; beware of strong drink.

The poorest boy if he be industrious, honest, and saving, may reach high honors.

Never be cruel to a dumb animal; remember that it has no power to tell how much it suffers.

Honesty is always the best policy.—Selected.

KIND hearts are the gardens,  
Kind thoughts are the roots,  
Kind words are the blossoms,  
Kind deeds are the fruit;  
Love is the sweet sunshine  
That warms into life;  
For only in darkness  
Grow hatred and strife.

## THE OURANG-OUTANG.

**I**N the accompanying engraving we give you a picture of one of a celebrated species of monkeys—the Ourang-Ontang, or the far-famed “Wild Man of the Woods.” You can see that he bears some resemblance to a wild man, and, in the woods, his size and the faculty which he has of running upright makes the likeness more striking. The Ourang-Outang is not a native of America; but is found in the most unfrequented forests in the interior of the Islands of Sumatra and Borneo and the peninsula of Malacca. Battel, a Portuguese traveler, who resided in Angola, in Western Africa, nearly eighteen years, states that Ourang-Ontangs are very common in that country. Of these animals he gives the following account:

“Their bodies were covered, but not very thickly, with a dun-colored hair, and their legs were without calves. They always walked upright, and generally, when on the ground, carried their hands

clasped on the higher part of the neck. They always slept in the trees, among which they built a kind of houses, to shelter themselves from the weather. Their food was fruit and nuts, and, in no instance were they known to be carnivorous, or flesh-eating. The inhabitants of Angola, when they travel in the woods, make fires around the places where they sleep, to keep at a distance the various species of voracious animals; at these

fires the Ourang-Outangs would assemble in the mornings, sitting by them till the last of the embers had expired.”

In early youth it is remarkable for its rotundity of cranium and height of forehead; but these outward marks of superior mental power disappear as the animal advances in age. They have arms so long that the tops of the fingers can touch the ground when they stand upright; the body is covered with coarse reddish hair; on the head, shoulders and back it is thick, but on the fore part of the body is rather thin; the neck is short and thick; the voice has a peculiarly shrill and hollow tone; the lips are thin and protuberant, the ears small, the nose particularly flat, and the face has a bluish cast.

One of the most authentic accounts of this animal in its wild state, and which at the same time conveys a good idea of its powerful frame and arboreal habits, is given by Dr. Clarke Abel, in the ‘Ariatic Researches,’ who describes the capture of an Ourang-Outang on the north-west coast of Sumatra. He was discovered by the company of a merchant’s ship at a place called Ramboon; and on the approach of the boat’s crew he

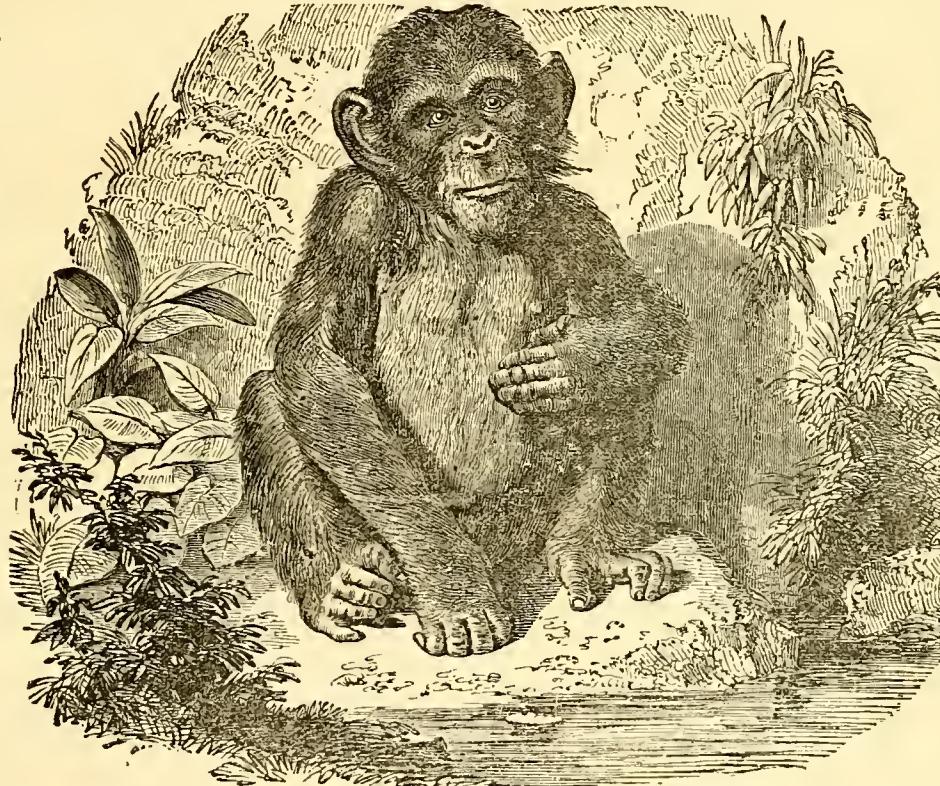
came down from a tree, and made for a clump at some distance, “walking erect with a waddling gait, but sometimes accelerating his gait with his hands, and occasionally impelling himself forward by the bough of a tree. On being driven to a small clump, he gained by one spring a very lofty branch, and bounded from one branch to another with the swiftness of a common monkey, his progress being as rapid as that of a swift horse. After receiving five balls his exertions relaxed, and reclining exhausted against a branch, he vomited a quantity of blood. The ammunition of the hunters being by this time exhausted, they were obliged to fell the tree in order to obtain him. But what was their surprise, to see him, as the tree was falling, effect his retreat to another, with seemingly undiminished vigor! In fact, they were forced to cut down all the trees before they could compel him to combat his enemies on the ground, and when finally overpowered by numbers, and nearly in a dying state, he seized a spear made of a supple wood,

which would have withstood the strength of the sturtest man, and broke it like a reed. It was stated by those who aided in his death, that the human-like expression of his countenance, and his piteous manner of placing his hands over his wounds, distressed their feelings so as almost to make them question the nature of the act they were committing. He was seven feet high, with a broad, expanded chest, and narrow waist. His chin

was fringed with a beard that curled neatly on each side, and formed an ornamental rather than a frightful appendage to his visage. His arms were long even in proportion to his height, but his legs were much shorter. Upon the whole he was a wonderful beast to behold, and there was more about him to excite amazement than fear. His hair was smooth and glossy, and his whole appearance showed him to be in the full vigor of youth and strength.”

A female Ourang-Outang was brought into Holland from the island of Borneo, and was placed in the menagerie of the Prince of Orange. She was taken young, and on her first arrival, she was only two feet and a half high. Her appearance was somewhat melancholy; but she loved company, especially that of her keeper. When left alone, she would utter doleful cries and throw herself on the ground as if in distress.

Most commonly she walked on all fours, but she could also walk erect. At such times the difference between these creatures and man, was very easily perceived, particularly in reference to the means of locomotion. Her feet were not usually



extended, but the toes were curved beneath in such a manner that she rested chiefly on the outer sides of her feet. Once she contrived to escape from her chain, and was seen to ascend with wonderful agility, the beams and oblique rafters of the building. She manifested extraordinary muscular power, for the efforts of four men were necessary to accomplish her recapture. Two men were obliged to seize her by the legs, and a third by the head, while the fourth fastened a collar round her body. During the time she was at liberty she had, amongst other pranks, taken the cork from a bottle of Malaga, drank the wine to the last drop, and then returned the bottle to its place.

She would eat of almost any kind of food that was given to her; but she lived chiefly on bread, roots and fruits. Of carrots and strawberries she was particularly fond; she also liked eggs, breaking the shells with her teeth, and then sucking out the contents. When strawberries were given to her on a plate, she would take them up one by one with a fork, and thus put them into her mouth, while she held the plate with the other hand. She would eat meat that was cooked, but was not fond of raw flesh. Her usual drink was water, a glass of which she would carry to her mouth, in the same way as a human being. She would also drink very eagerly all sorts of wine.

She would present her hand to conduct the people who came to visit her, and walk as gravely along with them as if she formed part of the company. She would frequently sit with persons at dinner, where she would unfold her towel, wipe her lips, use readily a fork or a spoon, pour her liquor into a glass, and make it touch that of any person who drank along with her. When invited to take tea, she would bring a cup and saucer, place them on the table, put in sugar, pour out tea, and allow it to cool before she drank it. These actions were performed at the instigation of certain signs and words from her master, but sometimes they took place of her own accord.

Whilst she was on ship board, she ran freely about the vessel, played with the sailors, and, like them, would go into the kitchen for her mess. At the approach of night, when she was about to lie down, she would prepare the bed on which she slept, by shaking the hay, and putting it in proper order; and last of all would cover herself up warmly with a quilt. One day, seeing the padlock of her chain opened with a key, and shut again, she seized a little bit of stick, and put it into the key-hole, turning it about in all directions; thus trying to open the padlock. Such is an account of this interesting animal, on authority which is above suspicion.

## THE STORY OF AMERICAN HISTORY.

*Selected from Jacob Abbott's Writings.*

[CONTINUED.]

ANDRE expected that Arnold was intending to come down to the Vulture, and have an interview with him there; but Arnold had no idea of exposing himself to so great a danger. His plan really was to bring Andre to the shore.

Accordingly, Arnold, at the appointed time, came down to Smith's house, and made an agreement with Smith to go down in the night to the Vulture, and "bring a gentleman whom he wished to see, ashore from the sloop." The place where he was to bring him was agreed upon. It was at the bank of the river, nearly opposite to where the Vulture lay, but yet a mile or two distant. There was a little inlet from the river there, where the boat could put in, and be concealed. Indeed, the place was in all respects as retired and solitary a spot as could be desired. Arnold was himself to go down there by land, in the

night, at the same time that Smith went in his boat on the water.

The plan succeeded perfectly well. Smith had some trouble to find oarsmen for his boat that he could rely upon, who were willing to go down the river with him in the night on so mysterious and possibly dangerous an expedition; but at last he succeeded, and as soon as night came on and the moon went down, he set out. It was a starlight night, and very still. Smith muffled the oars; and glided as noiselessly as possible out of the bay where his boat had been lying, and then turned down the river. Arnold went down along the bank of the river by land. He rode on horseback, and took a spare horse with him.

The sentinels on board the Vulture had been instructed that if they saw a boat coming and making a certain signal—one which Arnold had previously indicated—they were to allow her to come alongside. Smith made the signal, and the boat was accordingly permitted to come directly up to the vessel. Smith ascended the side, and went on board. The oarsmen remained in the boat. After having been gone a few minutes, Smith came back, bringing Andre with him. Andre wore the regular scarlet uniform of the British officers, but the uniform was all covered and concealed by a long blue surtoult buttoned up to the chin.

His wearing this uniform is an important circumstance to be noted; for when a person belonging to the army on one side, in a war, is found within the lines on the other side, the question of his being disguised or not is a very important one in deciding whether he is to be hung as a spy or not. If, on the other hand, he wears his proper uniform openly, that would seem to denote that he came on some fair and honest business.

Andre, in point of fact, was not disguised, nor did he, on the other hand, wear his proper uniform openly. He wore it, it is true, but he had covered it up with that long blue surtoult.

He followed Smith into the boat, and the men pushed off, and turned the head of the boat toward the shore.

They rowed for about half an hour in the starlight, and then began gradually to approach the land. A man at the bows watched the dark and shadowy mass of trees and foliage that fringed the bank, as they glided silently along, until he found the entrance to the little cove, and then the boat turned in. Smith and Andre landed. Arnold was watching near, concealed in a thicket. Smith led Andre in, and said,

"Here is Mr. Anderson, sir."

Anderson was the feigned name that Andre had used in all the correspondence which he had with Arnold. He adopted a false name for the purpose of greater secrecy.

As soon as Smith had brought Andre and Arnold together, he went back to the boat, and left them to themselves. It was now considerably past midnight. Smith waited an hour or more, and then he crept softly back to the thicket, and told Arnold that it was time to take Mr. Anderson back to the sloop. "It will soon be morning," said he, "and then we cannot go back at all. There is a guard watch on the bank of the river all day, and if they see us going to the Vulture in a boat, they will shoot us."

But Arnold said they had not nearly finished making their arrangements, and for a moment they were perplexed to know what to do. At length Arnold proposed that Andre should put off going back to the sloop-of-war till the next night.

"Go up the river with me," said he, "to Mr. Smith's house, and stay there to-day. That will give us plenty of time to arrange our plans completely. Then to night, as soon as it is dark, I will send you back to the vessel."

Andre at last consented to this, though he knew that he exposed himself to great danger by so doing.

Arnold had his two horses with him, and he and Anderson mounted them and rode up the river to Smith's house. At one

time they passed a sentinel. Arnold gave the pass-word, and the sentinel allowed them to go by.

"Yes," said Andre to himself, "I am fairly within the American lines. If I am detected I shall be hanged as a spy. But it is too late to repent now." So he rode on.

Very soon after they reached the house, they heard the firing of heavy cannon down the river where the Vulture was lying. They were quite alarmed, and wondered what was the matter. It proved, in the end, that a company of men who lived on the eastern bank of the river had brought a cannon to Teller's Point and had begun to fire upon her to drive her away. So the Vulture, not liking these shots, and not knowing what had become of Andre to prevent his returning at the appointed time, weighed anchor, and dropped down the river to a safer place.

(To be Continued.)

### SAGACITY AND INSTINCTS OF ANIMALS.

MUCH has been written and more said of the instinct or intelligence of the lower order of animals, and where one leaves off and the other begins, according to the quality or importance of the exhibit. The fact is, that I know but little of it, and sometimes I think much less, especially after witnessing such actions and results as are contained in this "true story."

A gentleman (a valued friend of mine) residing in one of our rural villages had a pony, a lively, docile, and very active animal, whose principal service was to carry his mistress (a niece) out riding every fine day—her uncle riding his horse. In their rides they had to pass a farmhouse, just over the bridge, where was kept a surly cur dog, who habitually jumped over the fence and barked at and worried the horses, and particularly the pony, attempting to bite his hind legs, and causing him to wheel about and squirm about to face the dog and save his heels.

One day the owner of the dog was spoken to and requested to keep his dog inside the fence, and prevent him worrying the horses.

He replied "that his dog had as good a right on the road as any other puppy, and he should not tie him up."

"Then," said the uncle, "I'll shoot your dog next time he flies out at us in this way;" and so left.

When they got home, and the saddle and bridle were taken off the pony, he slipped away from the hostler and ran up to the house, where "Bruno"—a large Newfoundland dog—was lying on the mat in front of the piazza. They met; pony put his nose down to "Bruno's," and he raised his head, as though he was listening.

"There, look at that dog and pony," said uncle; "what under the sun are they at? They act as though they were talking."

They let them alone till they got through, and pony ran about the lawn, and would not be caught, and "Bruno" laid down again as before.

Next day they rode again, prepared to shoot the cur or scare him from his evil practices. A short distance from the house, and on turning an angle of the road, they looked back, and espied "Bruno" quietly following them.

"This won't do," says uncle. "Go back, 'Bruno;' you know there is nobody home but your mistress, and who'll guard the house when you're away? Go back."

The dog turned and jumped over the fence, as they thought, to go home across lots. So they rode on till the farmhouse appeared in sight. Out came the cur. Uncle prepared to shoot, when all of a sudden over came "Bruno," seized the cur by the neck, shook him severely, and made him yell like fun, so

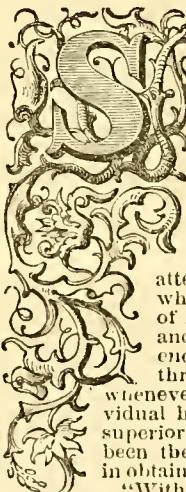
much so that the family came out to the rescue, while pony looked on, evidently with as much delight as a child would at play. He pawed the ground, shook and bowed his head, and was very active in securing a good view of the fight. By and by "Bruno" let go and the cur sneaked into the house, and "Bruno" galloped off home, after exchanging some words, or rather rubbing noses with pony.

When they all got home again the animals had another conference and a fine gallop about the lawn, much to the applause and merriment of uncle and the family.

Now, what was this? Was it instinct, or was it reason? The facts were as stated. If instinct, then was it nearly allied to reason; and, if reason, then these animals possess it.—*Selected.*

### Biography.

### JOSEPH SMITH, THE PROPHET.



SEVERAL of the Elders wrote appeals to their native States, setting forth in strong language the wrongs and oppressions which had been inflicted upon them by the State of Missouri. Joseph wrote a stirring appeal to the people—the Green Mountain Boys—of his native State. After giving a sketch of the grievances which the Saints had endured, He said:

"Now, therefore, having failed in every attempt to obtain satisfaction at the tribunals, where all men seek for it, according to the rules of right, I am compelled to appeal to the honor and patriotism of my native State—to the clemency and valor of 'Green Mountain Boys,' for throughout the various periods of the world, whenever a nation, kingdom, state, family, or individual has received an insult or an injury from a superior force, (unless satisfaction was made,) it has been the custom to call in the aid of friends to assist in obtaining redress." \* \* \* \* \*

"With all these facts before me, and a pure desire to ameliorate the condition of the poor and unfortunate among men, and, if possible, to entice all men from evil to good; and with a firm reliance that God will reward the just, I have been stimulated to call upon my native State for a 'union of all honest men,' and to appeal to the valor of the 'Green Mountain Boys' by all honorable methods and means to assist me in obtaining justice from Missouri, not only for the property she has stolen and confiscated, the murderers she has committed among my friends, and for our expulsion from the State, but also to humble and chastise or abase her for the disgrace she has brought upon constitutional liberty, until she atones for her sins." \* \* \* \* \*

"I appeal to the 'Green Mountain Boys' of my native State to rise in the majesty of virtuous freemen, and by all honorable means help to bring Missouri to the bar of justice. If there is one whisper from the spirit of an Ethan Allen, or a gleam from the shade of a General Stark, let it mingle with our sense of honor and fire our bosoms for the cause of suffering innocence, for the reputation of our disgraced country, and for the glory of God; and may all the earth bear me witness, if Missouri—blood-stained Missouri, escapes the due denier of her crimes—the vengeance she so justly deserves, that Vermont is a hypocrite, a coward, and this nation the hotbed of political demagogues!"

"I make this appeal to the sons of liberty of my native State for help to frustrate the wicked designs of sinful men. I make it to hush the violence of mobs. I make it to cope with the unhallowed influence of wicked men in high places. I make it to resent the injury made to an innocent, unoffending people, by a lawless ruffian State. I make it to obtain justice where law is put at defiance. I make it to wipe off the stain of blood

from our nation's escutcheon. I make it to show presidents, governors, and rulers prudence. I make it to fill honorable men with discretion. I make it to teach senators wisdom. I make it to learn judges justice. I make it to point clergymen to the path of virtue. And I make it to turn the hearts of this nation to the truth and realities of pure and undefiled religion, that they may escape the perdition of ungodly men; and Jesus Christ, the Son of God, is my great Counsellor."

The hatred of the people of Missouri against the Latter-day Saints was deep and abiding. It broke out whenever occasion offered. A man of the name of McCoy, of Clark county, Missouri, accused a member of the Church, by the name of Daniel Avery of stealing a horse and colt from him. Instead of making a legal charge against Avery, McCoy and a number of his friends came over from Missouri into the State of Illinois and captured him and carried him off into Missouri. In this manner they kidnapped him. They also laid a trap for his son, Philander Avery, and succeeded in kidnapping him also. When they got him into Missouri they threatened his life, until he was so frightened that he said what they wanted him to say, and swore that his father had stolen the horse and colt.

After receiving considerable abuse Daniel Avery was discharged and permitted to make his way back to his home in Illinois. But these kidnappers were never called to any account for their crime. Thomas Ford, Governor of Illinois, took no more notice of the outrage and the dishonor which had been inflicted upon his State, than if two dogs had been carried off into Missouri. Yet these acts were in direct violation of the Constitution, and a governor of a State, who would suffer such deeds to go unreckoned and unpunished, was false to his oath of office and a traitor to his State. He should have let Missouri know that her people could not come across her State lines and carry off men, in direct violation of all law, without arousing the whole power of the State of Illinois, whose soil was thus invaded. But instead of acting like a man occupying a place of trust and power should, he wrote to Joseph as follows:

"I would advise your citizens to be strictly peaceable towards the people of Missouri. You ought to be aware that in every country individuals are liable to be visited with wrong, which the law is slow to redress, and some of which are never redressed in this world. This fact, however, has never been held to be a justification for violence, not warranted by law."

This was in reply to a letter which Joseph had written to him, accompanying a report of the proceedings of a public meeting of the citizens of Nauvoo, on the subject of the kidnapping. Could anything be more contemptible than such language from a governor of a sovereign State under such circumstances?

On December 29th, 1843, forty men, who had been selected to act as city policemen, met with the city council and were sworn into office. At that meeting Joseph said, among other things:

"I am exposed to far greater danger from traitors among ourselves than from enemies without, although my life has been sought for many years by the civil and military authorities, priests and people of Missouri; and if I can escape from the ungrateful treachery of assassins, I can live AS CESAR MIGHT HAVE LIVED, WERE IT NOT FOR A RIGHT-HAND BRUTUS, I have had pretended friends betray me. All the enemies upon the face of the earth may roar and exert all their power to bring about my death, but they can accomplish nothing, unless some who are among us, enjoy our society, have been with us in our councils, participated in our confidence, taken us by the hand, called us brother, saluted us with a kiss, join with our enemies, turn our virtues into faults, and, by falsehood and deceit, stir up their wrath and indignation against us, and bring their united vengeance upon our heads. All the hue-and-cry of the chief priests and elders against the Savior, could not bring down the wrath of the Jewish nation upon his head, and thereby cause the crucifixion of the Son of God, until Judas said unto them, 'Whomsoever I shall kiss he is the man; hold him fast.' Judas was one of the twelve apostles, even their treasurer, and dipped with their Master in the dish, and through his treachery, the crucifixion was brought about; and we HAVE A JUDAS IN OUR MIDST."

(To be Continued.)

## UNDER THE PEAR TREES.

Under the pear trees, one August day,  
In the long ago and the far away,  
Four little children rested from play,

Cheering the hours with childish chaff,  
Now laughing at this or shouting at that,  
Till a golden pear fell straight in Fred's hat.

"I'm lucky," he cried, as he hastened to eat  
The mellow pear so juicy and sweet;  
"If I tried for a week that could'n't be beat."

Then Tom and Jenny and Mary spread  
Their hats and aprons wide, and said,  
"We can catch pears as well as Fred."

Then long and patient they sat and still,  
Hoping a breeze from over the hill  
Their laps with the golden fruit would fill.

Till, weary of waiting, Tom said with a sneer,  
"I could gather a bushel of pears, 'tis clear,  
While idly we wait for a windfall here."

Then up the tree he sprang, and the power  
Of his sturdy arm soon sent a shower  
Of yellow fruit as a golden dower.

It was long ago that August day,  
Where four little children rested from play  
Under the pear trees far away.

And the children, older and wiser now,  
With furrows of care on either brow,  
Have not forgotten the lesson I trow—

The lesson they learned on that August day,  
That for having our wishes the surest way  
Is to work and in earnest, without delay.

For the Juvenile Instructor.

## CHARADE.

I am composed of 8 letters.

My 1, 2, 3, 5, 6, 7, 8, is a country in Europe.

My 5, 6, 6, 3, 6, 7, 8, is an island in the Baltic Sea.

My 8, 6, 7, is one of the twelve tribes of Israel.

My 4, 2, 3, 6, is a town in Central Africa.

My whole is a country often mentioned in the Scriptures.

The answer to the Charade in No. 5, is MARBLES. We received correct answers from Mary B. and S. Norton Cook, Franklin J. Dunford, Joseph Bull, Jr., Elizabeth Hart, Margaret Weibye, Joseph S. Thornton, Charilla E. Browning, Emmett D. Mous'ey, Charles C. Denny, Joseph H. Parry and Bertha B. Sabrin.

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